Regd. No. L 7676

The TAHRIK-i-JADID

Rabi-us-Sani 1390 A. H.
EHSAN 1349 H. S.
JUNE 1970 A. D.

Editor :
Naseem Saifi

Digitized by Khilafat Library Rabwah

Maulana Sheikh Mubarak Ahmad, Secretary, Fazle Umar Foundation, recently visited the United Kingdom in the interest of the Foundation. On his return he was given a farewell by the Ahmadiyya Jamaat, London. Here Sheikh Sahib is seen chatting with some friends.

مکرم مولانا شیخ مبارک احمد صاحب نے گذشتہ دنوں فضل عمر فاؤنڈیشن کے کام کے سلسلہ میں انگلستان کا دورہ کیا ۔ واپسی پر ان کے اعزاز میں جماعت احمدیہ لندن کی طرف سے ایک الوداعی تقریب منعقد کی گئی ۔ اس تصویر میں شیخ صاحب موصوف بعض احباب سے مصروف گفتگو ہیں

Dr. S. Z. A. Shah, Incharge, Ahmadiyya Muslim Mission, Fiji Islands, in conversation with the two members of the Education Advisory Commission at a Reception arranged in honour of the said Commission.

Digitized by Khilafat Library Rabwah

مکرم ڈاکٹر سید ظہور احمد شاہ صاحب فجی کے تعلیمی مشاورتی کمیشن کے ممبران سے مصروف گفتگو ھیں - یہ تصویر اس استقبالیہ دعوت کے موقع پر لی گئی جو اس کمیشن کے اعزاز میں ترتیب دی گئی تھی

Dr. S. Z. A. Shah with the Staff and the students of the School that he has the honour of starting in Fiji Islands.

مکرم ڈاکٹر سید ظہور احمد شاہ صاحب مبلغ انچارج جزائر فجی، احمدیہ سکول کے اساتذہ اور طلباء کے ساتھ - یہ سکول حال ھی میں جاری کیا گیا ھے .

THE

بسم الله الرحمن الرحيم

TAHRIK-I-JADID

MONTHLY

Vol. VI JUNE 1970 No. 6

Digitized by Khilafat Library Rabwah

Hazrat Khalifatul Masih III

Visits West African Ahmadiyya Missions

(II)

Before leaving Nigeria for Ghana, Hazrat Khalifatul Masih III addressed a message to the peoples of Nigeria. In this message he assured them of the love and affection that he had for them and which spurred him to pray for them more fervently and also told them that he would never be able to forget their hospitality and sincere expression of affectionate feelings. He further said that as his tour of Nigeria was drawing to a close he was sad to think of their separation. "My heart has been won by your love" he said "and like me, my wife, Sayyeda Mansoora Begum is also very grateful for whatever you have done for us."

Hazrat Khalifatul Masih—may God be his Helper in all the religious and spiritual endeavours—reminded them that they are the great sons and daughters of a great land which is full of natural and human treasures. He added that they had a great future which could be theirs if they turned towards God who is the Creator of all of us. In the end, he prayed that God may shower His blessings on them and keep them safe and secure against every kind of trial and tribulation. He advised them to carry the light of truth to all the corners of the world and strive in this path in such a way that everybody should begin to envy their good luck.

As it has been mentioned before, Hazrat Khalifatul Masih left Nigeria for Ghana on the 18th of April. At the Accra Airport there were no less than ten thousand people to welcome him to this great land which now bears the name of a great Empire which once was the pride of Africa. Men and women, young and old in their colourful dresses—and the Africans are well known for their colourful dresses—stood on the balconies, the roofs and every other available place of the airport. Even before coming out of the plane, Huzur saw this blessed crowd and waved back to them whose joy knew no bounds that for the first time in the history of mankind they were casting their eyes on the sacred face of a successor of the Promised Messiah. This part of the world had never seen a Khalifa before. This was the first ever opportunity.

Having come out of the plane, Huzur went to the V. I. P. Lounge where the Director of the Ghana Air Lines came to see him and pay his respects. The news-men from the Radio and Television had also gathered there and they were very anxious to listen to him. He, therefore, seized this opportunity of talking to all of them and said, "This is the day of smiles because the day of the victory of Islam has approached. It will be a victory over the hearts." He further

Digitized by Khilafat Library Rabwah

added that he did not think it would take more than twentyfive years before the victory would come On the face of it, it seems to be a difficult thing but quite a number of seemingly impossible things have become possible and they have come to pass. Hazrat Khalifatul Masih gave them a broad smile and said that he had started enjoying his visit to Ghana.

Huzur then came out of the Airport Building and received the cordial greetings of his loyal and faithful followers at the Stadium which is situated within the premises of the port to honour the great ones who happen to be there. A few minutes there and then he left for the Ambassador Hotel where the lodging had been arranged. The cavalcade of the cars presented the scene of a Royal procession and in fact no secular Royal procession can equal the majesty of the procession which has the Spiritual head of a Divine Community as its central point of gravity.

In the evening Huzur left for the Ahmadiyya Mission House where the representatives of various Jamaats around Accra had gathered with their distinctive banners. Huzur took his seat at the colourfully decorated dias and then addressed the audience on the subject of mosque and the philosophy behind this unique type of building that Islam has prescribed for bowing before our Creator. He talked of the equality of man to man which the mosque teaches and upholds in all the circumstances of life.

Hazrat Khalifatul Masih specifically mentioned the proclamation made by the Holy Prophet of Islam, peace and blessings of God be upon him, on the occa ion of the victorious entry into Mecca. The audience was thrilled with joy and the atmosphere was rent with slogans of Allaho Akbar, Islam, Ahmadiyyat, Hazrat Amirul Mominin Hazrat Mirza Nasir Ahmad zindabad.

Huzur then delved on the dignity of man and the need to establish it all over the world. He remarked that the hate of the world, will be absorbed and overpowered by our love and the rule of the Holy Prophet, peace and blessings of God be upon him, will be strongly entrenched in the hearts of the peoples of the world.

This address was followed by a silent prayer in which the whole audience joined him. He then came down from the dias to lay the foundation stone of the mosque and was followed by Sahibzada Mirza Mubarak Ahmad and many others.

On the 19th April Huzur met a large number of the members of the Jamaat from all over Ghana. In the evening he was accorded a Reception at the Ambassador Hotel, which was largely attended by the Ambassadors of various countries, Ministers of the Ghana Government, thc church dignitaries, the representatives of the News Agencies and the intellegentsia of the town. He talked to all of them according to their vocation and personal interests. While discussing with a big landlord he asked him how much rice was being obtained per acre. The amount he was told was not very satisfactory as compared with the produce per acre in Pakistan where, the landlord was told, one hundred maunds could be produced peracre.

The next day — the 20th of April—Huzur paid a courtesy call on the Head of the Government of Ghana and had very lively discussion with him on the role of the Ahmadiyya Jamaat which as a matter of principle is always loyal to the established Government of the land.

(To be continued)

READ
TAHRIK-I-
JADID
REGULARLY

Tahrik-i-Jadid,

FRIDAY SERMON

Ahmadiyyat— the Hope and Future of Mankind

Digitized by Khilafat Library Rabwah

The following is the text of the Friday sermon delivered by Hazrat Amirul Mo'menin, the Khalifatul Masih III, Hazrat Mirza Nasir Ahmad, before the Juma Prayer held on Friday, the 17th April, 1970, in the Muslim Teachers Training College Hall, Surulere, Lagos, during his historic visit to Nigeria. After the recitation of Tashahud and Sura Al-Fatiha, Huzur said:

A man-made association means that its members agree to work for a common purpose. But a Jamaat founded by Allah is much different from an association. It is not a club. It is a Jamaat founded by God's own hands and with all His blessings. The difference between the two is that:

When men combine to form an association they have the right to dissolve it. But when God founds a Jamaat, there is no agency in the world which has the right or the power to dissolve it. A man-made association can and does often split into two or more parts.

Every part has the same rights and the same privileges as the other ones. There might also be a split in a Jamaat founded by Allah. But only one of it will have the blessing of Allah. All other parts will be deprived of His blessings.

A man-made association has got only the power to serve the material ends of its members. It may open schools, medical clinics, libraries and things like that. But a Jamaat founded by Allah goes much further than that. The real purpose of the founding of a Jamaat of Allah is to bring the members of its Jamaat nearer to Him.

No man-made association can perform that function because it hasn't got the blessings of Allah or His promise. But Allah's Jamaat starts with a thousand promises for Allah's help and Nusrat (succour) and Fatah (victory). Throwing light on this difference, the Promised Messiah and Mahdi says:

"Some people mistakingly believe that to set up societies and organisations and to open educational institutions is effort enough for promoting religion. To them nothing more is needed to project and sustain faith. They do not understand the meaning and significance of religion. Nor do they seem to realise the ultimate aims and objects of human life and how best to achieve these aims and through what means. Let it be understood once and for all that the ultimate purpose of this life is to establish a true and certain relationship with Allah, the kind of relationship which purges us of baser desires and leads unto the fountainhead of all emancipation and salvation.

The door to this certainty of faith can never be opened through human contrivance ond artifice.

He alone can lift us to heavens who himself descends therefrom. For your true welfare and genuine betterment and your final success do not rely on human plans which usually take the shape of present day teaching institutions and societies. True, these efforts are not without a basic importance of their own.

They can perhaps be considered the first step to subsequent attainments. But the fact is that they are too far removed from the real aim of life. Take it, therefore, that for salvation in the Hereafter we cannot wholly rely on proficiency in formal branches of

Digitized by Khilafat Library Rabwah

knowledge. What we require is the guidance from above, the light from on high which sheds the dirt of doubt and uncertainty and puts out the fires of baser desires. It draws us towards true love and submission to Allah.

Your claim of great wisdom and infallibility of opinion and argument and foresight cannot go beyond the limits of this world.

Through your own reason you cannot have even a minor glimpse of the world beyond, which is the permanent abode of our souls Infact, it is for staying in this permanent abode that our souls were created."

Therefore, it is clear that man is sightless and blind without divine light. Allah the gracious, the beneficent did not create man to let him wander in the dark jungles of human thought. He has been sending down prophets throughout the ages to guide man to his true and ultimate purpose.

The last and the latest guide was the Holy Prophet Mohammad on him be peace and blessings of Allah. The guidance was contained in the Holy Quran and was exemplified in "Uswa" of the Holy Prophet Mohammad (on him be peace). He was followed by the Khulafai Rashidin—his true successors in whose persons the light sent by Allah was adequately reflected.

With the termination of Khilafat-i-Rashdah, mankind continued to be guided by Mujaddids until the Promised Mahdi and Messiah was sent in the person of Hazrat Mirza Ghulam Ahmad of Qadian. He came in the image of the Holy Prophet and as his great spiritual son in keeping with the prophecies contained in the Holy Quran, earlier scriptures and the traditions of the Holy Prophet on whom be peace and blessings of Allah.

With his coming, the dark clouds of doubt and uncertainty were dispelled and man was once again brought nearer to his Creator. He was given orientation and an aim and was able once again to re-discover the purpose of his existence and his role in life.

With the passing away of the Promised Mahdi and Messiah, the light sent down by Allah did not cease to shine He died but the light lives and continues to illumine souls and guide men and women to their true destiny. Allah has not left mankind lightles and sightless. The light continues to shine and sends forth its rays through the successors of the Promised Messiah and Mahdi.

Without them, there is no light, no true guidance. The Khalifa is not the head of a man-made society. He is chosen by Alllah and is His instrument. He represents and symbolises divine purpose and scheme. Secession from Khilafat means Seccession from the divine scheme.

Remember Ahmadiyyat is not a club. It is a Jamaat founded by Allah Himself. It shall always be guided by Allah, the source of all light for through this Jamaat Allah has willed to re-establish the glory of the Holy Prophet Mohammad (on him be peace) and the glory of the Holy Quran. It is the hope and future of mankind.

It is the "Qudrat-i-Saniah" the second manifestation of His Majesty and Power. The Khalifah is not the Almahdi Almahud; he is only a successor to Almahdi Almahud. He comes when the Al-Massih—Al-Mauud, goes. The Mahdi could not physically remain in this world for ever but Khilafat can and Insha Allah will and is infact the continuation of the blessings of Islam which he brought back to this world.

Allah has willed the heavy responsibilities of succession to descend on my humble shoulders. Those who have pledged to follow me and join me in serving Islam and re-establishing the glory of Allah and the honour of the Holy Prophet—on him be peace—must realise it once and for all time

(Continued on page 10)

THE PROMISED MESSIAH

Digitized by Khilafat Library Rabwah

IV

Sahibzada Mirza Mubarak Ahmad

Extraordinary Divine Help and Protection

I shall now relate some instances of extraordinary Divine help and protection being extended to him.

An Arya raised an objection against Islam to the effect that the Quran mentions an event contrary to natural law when it says that when Abraham (peace be on him) was thrown into the fire, it became cool under Divine Command. In reply to this objection, Hazrat Maulvi Nuruddin, who later became the First Successor of the Promised Messiah, explained that "fire" in that context did not mean fire produced by combustion, but signified the fire of enmity and hostility. When the Promised Messiah, peace be on him, heard of this explanation, he said very majestically that Maulvi Sahib should not have had recourse to such an explanation. No one can encompass and comprehend all the laws of nature made by God. So it was no wonder, at all, if God made the fire cool for His Beloved Servant, Abraham. He then said "Hazrat Abraham is not living today. I am here to represent him in this age, by God's Command. If some enemy of mine throws me into the fire, it shall, by God's Grace, become cool for me also. But it is not my business to exhibit feats like a juggler, for instance, to make a fire myself and then throw myself into it, and thus try my God. To try God is contrary to the Majesty of God and to the dignity of the

Divinely-sent Ones and entirely against the Way of the Prophets If, however, an enemy, out of hostility, throws me into the fire, the fire shall, surely become cool for me, and God will save me from its harmful effects." (Siratul-Mahdi, Traditions 139 and 147.)

Hazrat Maulvi Nuruddin Sahib, the First Successor, Allah be pleased with him, relates : "During the course of a discussion, a tradition of the Holy Prophet was mentioned and an arrogant opponent demanded the reference from the Promised Messiah, peace be on him, forthwith. thinking that the Promised Messiah would not be able to furnish it forthwith and would thus be publicly embarrassed But the Promised Messiah, peace be on him, did not worry at all. He sent for a copy of the Sahih Bukhari and when it was brought he held it in his hand, and started turning over its pages very rapidly. Reaching a certain page, he exclaimed : 'Here is the reference.' Those present were astonished to have seen that he had been turning over the pages without even scanning them carefully, and had yet found the reference. Later, someone asked him how it was that he went on turning over the pages without reading them, and, at last, stopping at a certain page, said, 'Here is the reference.' The Promised Messiah peace be on him, explained, 'When I was turning over the pages, holding the book in my hand the pages appeared to be quite blank, nothing seemed to be written on them, till I found a page on which something was written, and I then firmly believed that, by God's grace and succour, that was the reference I needed, and without any hesitation I put forward that reference before the opponent. It was the same reference the opponent had demanded.' " (Siratul-Mahdi II, Tradition 306.)

Notwithstanding numberless instances of extraordinary Divine help and protection being extended to the Promised Messiah peace be on him, he was always ready to offer every sacrifice in the cause of Allah. I shall mention here only one such instance. Hazrat Maulvi Abdul Karim Sahib reports :

Digitized by Khilafat Library Rabwah

"The day the Superintendent of Police came to Qadian, unexpectedly, to search the Promised Messiah's house in connection with the assassination of Pandit Lekhram, Hazrat Meer Nasir Nawab Sahib (an illustrious Companion and father-in-law of the Promised Messiah) was very much disturbed on learning of it. He hastened to the Promised Messiah, peace be on him, in great perplexity. Overpowered by emotion, he with great difficulty, managed to utter : 'The Police Suprintendent is coming with a warrant of arrest and handcuffs.' The Promised Messiah, peace be on him, was at that time busy writing his book Nurul Quran. Raising his head, he said with a smile : 'Meer Sahib, people wear gold and silver bracelets on their wrists for ornament. I shall be happy to wear iron bracelets on my wrists in the cause of Allah.' Then, pausing a little, he added : 'But it shall not be so. The Divine Kingdom has its own designs. God will not permit such retribution of the Successors of His Chosen Ones.' " (Alhakm, Vol. III, p. 24.)

Now I shall relate two instances of the Promised Messiah's spiritual charm and influence. Hazrat Maulvi Sarwar Shah Sahib relates :

"Once someone from Mardan came to Qadian to get himself treated by Hazrat Maulvi Nuruddin Sahib, whose great reputation as a physician had reached him. This person was a bitter enemy of the Promised Messiah, peace be on him. For his place of

residence at Qadian, he rented a house away from the Ahmadiyya Quarter. When, by the Grace of Allah, he was restored to health, and was ready to return home, an Ahmadi friend of his suggested to him that he should at least visit our mosque. He agreed, but on condition that he should be shown round the Mosque at a time when the Promised Messiah was not there. He was, therefore, taken to the Mubarak Mosque when it was not the time for Prayer, and there was no one in the Mosque. But it so happened, that, as soon as he entered the Mosque, the Promised Messiah peace be on him, happened to open the door of his house which opened into the Mosque and entered the Mosque for some purpose. The visitor glanced at the Promised Messiah, peace be on him, and as he saw the luminous appearance of the Promised Messiah, peace be on him, he was fascinated and losing all self-control, flung himself down at the feet of the Promised Messiah, peace be on him, and forthwith begged to be initiated into the Movement. (Siratul-Mahdi, Part I, Tradition 73.)

Hazrat Munshi Zafar Ahmad relates that, having taken initiation at the hands of the Promised Messiah, peace be on him, at Ludhiana, he stayed on there for some time. One Sufi (mystic) asked some questions of the Promised Messiah, peace be on him, and then enquired: "Can you make one see the Holy Prophet (peace and blessings of Allah be on him)?" The Promised Messiah said, in reply, "There are some conditions for seeing him", and then turning to Hazrat Munshi Sahib, added, "Or he whom Allah blesses with His Grace may see him." Hazrat Munshi Sahib says that the same night he beheld the Holy Prophet, peace and blessings of Allah be on him, in a dream, and thereafter he saw the Holy Prophet, peace and blessings of Allah be on him, several times in his dreams. (Ashab Ahmad, Vol. IV, p 92)

Digitized by Khilafat Library Rabwah

In the time of every Prophet, Divine light and blessings descend in such profusion that the phenomenon may be compared to a heavy downpour. The same was the case with the Promised Messiah, peace be on him. He was Divinely appointed and the light was bestowed upon him in a special measure possessing a special quality. It descended upon those, too, who lived with and near him, or were associated with him. Each received this light, according to his or her own spiritual calibre and capacity. The incident first mentioned testifies to this truth.

In this context, I shall mention three or four Companions of the Promised Messiah who came from different classes and sections of society. The truth is that, in accordance with a saying of the Holy Prophet, peace and blessings of Allah be on him, they were, as it were, heavenly stars, in accordance with their own respective capacities. In respect of firmness of faith, spirit of sacrifice and obedience they were imbued with the characteristics of the Companions of the Holy Prophet and served as models for future generations. As Jesus truly said, a tree is known by its fruits. Thus, the Promised Messiah's Companions, constitute proofs of his truth. First of all, I shall make mention of Hazrat Maulvi Nuruddin Sahib who, later became the First Succesor of the Promised Messiah and whom the latter extolled in his Persian verses. Regarding him, Hazrat Sahibzada Mirza Bashir Ahmad writes:

"When the Promised Messiah, peace be on him, started initiating people into the Movement, Hazrat

Maulvi Nuruddin was the first to make the covenant of initiation. After his initiation he became even more devoted to the Promised Messiah, peace be on him, and after his demise he became his First Successor. The standard of his obedience and submission was so high and perfect that, concerning him, the Promised Messiah, peace be on him, wrote at one place, 'He obyes me, even as the pulses obey the beatings of the heart.'" (Aini-Kamalat-i-Islam, p. 556).

Digitized by Khilafat Library Rabwah

Once the Promised Messiah, peace be on him, who was in Delhi, sent a telegram to Hazrat Maulvi Nuruddin at Qadian, asking him to join him in Delhi. The scribe on his own, worded the telegram as, "Come to Dehli without delay."

When Hazrat Maulvi Sahib received the telegram, he was busy with his patients in his dispensary. He stood up, at once, and left for the carriage stand, without going home or furnishing himself with the expenses for and other requirements of the journey. When someone asked him how he was going to undertake a long journey, without any provision or means for the journey, he said : "The Imam (Spiritual Leader) has called me, directing me: "*Come without delay*" henceit is not permissible for me to dely my departure by a single moment. So I am leaving for Delhi in whatever condition I am." But God justified his trust in Him in an extraordinary manner. All the requirements of his journey were supplied, on the way, without any difficulty, through unexpected sources, and he presented himself before his Imam without any delay the following morning.

There was a simple villager, Baba Karim Bakhsh by name. He was not much educated, but like most Ahmadis he was wholly devoted to the Promised Messiah peace and blessings of Allah be on him. On one occasion the Promised Messiah was delivering an address in the Mubarak Mosque. Those who came late were standing in rows at the back and as this caused a congestion the Promised Messiah, peace be on him, directed everyone to sit down. Baba Karim Bakhsh was proceeding to the Mosque by the lane leading to the Mosque. As soon as he heard this direction of the Imam, he sat down on his feet and started creeping towards the Mosque in that position. Later he explained that when he heard the direction to sit down, he thought that if he died while walking to the Mosque what answer would he make to God if He were to take him to task for disobeying the direction of the Messiah ?"

(Siratul-Mahdi, Tradition 741.)

There was another Companion, Mian Abdul Aziz, a village Patwari (Keeper of Land Records). He was one of the early Companions of the Promised Messiah, peace be on him. He related an incident to Hazrat Sahibzada Mirza Bashir Ahmad, as follows :

"On one occasion, the Promised Messiah, peace be on him, had gone to Gurdaspur in connection with a law suit. He was ill at that time—from severe dysentery, and had frequent motions. I stayed by him and supplied him with water for ablutions whenever he needed it. But he repeatedly said, 'Mian Abdul Aziz, please go to bed ; I shall wake you up if necessary.' But I kept awake the whole night, lest I should fall asleep, and he should call me, and I should fail to hear him, and it should cause him trouble. In the morning, while sitting among his friends, he said in a happy mood,

'What a great blessing of God is upon me! Jesus, at a time of trial, repeatedly exhorted his disciples to keep awake and pray, yet they fell asleep (Matthew, 26 : 39-46), whereas I, suffering only from an illness, asked Munshi Abdul Aziz, again and again, to go to sleep, but he kept awake the whole night for my sake and did not for a moment sleep'." (Siratul-Mahdi, Tradition 701.)

Digitized by Khilafat Library Rabwah

Let me mention the instance of another Companion, Munshi Mohammad Rura, who was deeply devoted to the Promised Messiah, peace be on him.

Hazrat Mirza Bashir Ahmad Sahib writes :

" In 1915 or 1916", Mr. H. A. Walter, Secretary, Young Men's Christian Association, came to Qadian. He wanted to write and publish a book on the Ahmadiyya Movement. He expressed his desire to meet some devoted Companion of the Promised Messiah, peace be on him. So he was introduced to Munshi Mohammad Rura, in the Mubarak Mosque. At that time Munshi Sahib was sitting in the Mosque, waiting for the Prayer Service. Having been formally introduced, Mr. Walter asked Munshi Sahib : 'How long were you in contact with Mirza Sahib ? What proof of his truth appealed to you most, and what feature of his character impressed you more than others ?' Munshi Sahib said very simply : 'I knew Mirza Sahib even before he claimed to be the Messiah. I have never seen such a holy and luminous countenance. For me his luminous appearance and magnetic personality constituted the greatest proof of his truth. We were always eager to see his radiant face.' Saying this, Hazrat Munshi Sahib began to sob, overwhelmed with emotion at the recollection of the Promised Messiah, peace be on him, even as a child sobs bitterly on being separated from its mother. Mr. Walter was so much impressed with this simple incident that he made mention of it in his book 'Ahmadiyya Movement', concluding with the following words :

'We may call Mirza Sahib deluded, but we can never call one who has created such a deep impression upon his disciples, an impostor.'

"I recollect another incident pertaining to Munshi Rura Sahib, related by Hazrat Khalifatul-Masih II, Allah be pleased with him. He has stated that one day someone knocked at the door of the Mubarak Mosque that opens into the house of the Promised Messiah, peace be on him. At this, he came out, and found Munshi Rura Khan standing at the door with a purse in his hand. Seeing Hazrat Khalifatul Masih II, Munshi Sahib broke down and sobbed bitterly. At last when he could control himself, he handed over the purse to Hazrat Khalifatul Masih II, and said : 'I had an ardent desire to present some gold coins to the Promised Messiah, peace be on him, in his lifetime. But, partly due to poverty, and partly due to the fact that whatever I saved I hastened to present it to the Promised Messiah, peace be on him, this desire of mine was not fulfilled. Now I have brought these few gold coins thinking that even if I failed to present any such gift to the Promised Messiah himself, peace be on him, I should, at least present it now to his son.' "

This small incident is also an eloquent testimony of the deep love and affection that the Companions of the Promised Messiah, peace be on him, entertained for him.

I should like to mention here two incidents reported to me direct

by Hazrat Mubaraka Begum, the eldest daughter of the Promised Messiah, peace be on him. She said to me :

"One day, the Promised Messiah, peace be on him, was lying in his hujra (closet) which was to the west of the Bait-ud-Doa (Prayer Room). There was no one by him at that time. I entered the closet and started massaging him. Suddenly, I felt his body shiver, as if an electric current was passing through him. His eyes were closed, and there were big drops of sweat, like pearls, on his forehead. Then he opened his eyes and wrote something on a piece of paper, and said to me, 'Call Meer Sahib', i.e. Hazrat Meer Nasir Nawab who was, at that time, in another room. When Hazrat Meer Sahib came, the Promised Messiah, handed over the paper to him, and said, 'Read this, it has just been revealed to me.' The words of the revelation were : 'Progress and success shall be accompanied by mighty Signs'."

Every one of you sitting here, is a proof of the truth of this revelation. Besides countless other Signs we see daily, every individual that joins the Movement constitutes a proof of the truth of this Revelation.

Hazrat Mubaraka Begum further reports :

"In 1907 or in early 1908, the Promised Messiah, peace be on him, was preparing for some journey. To me also he said, 'Offer two Rakats of "Nafl" (supererogatory Prayer) and offer "Doa-i-Istikhara"*, and inform me if you see some dream. I did as instructed by him, and, at night I saw a dream that Hazrat Maulvi Nuruddin was sitting in a part of the Mubarak Mosque, and was reading a book of some-what large size, holding it in his hand, and announced : 'These are the prophecies of the Promised Messiah, peace be on him, concerning me, and I am Abu Bakr.' In this dream, I also saw Hazrat Ammajan (Promised Messiah's consort) distributing meat, sitting in the yard, downstairs'. Hazrat Mubaraka Begum adds, 'At that time I did not understand the meaning of this dream. But when the Promised Messiah, peace be on him, heard this dream from me, he said "Don't relate this dream to your mother.' "

In this dream, while, on the one hand, there was a hint of the approaching demise of the Promised Messiah, peace be on him, who himself had been receiving during the last two or three years of his life, frequent revelations presaging his demise, on the other hand, there was an indication of the establishment of Khilafat, and that Hazrat Maulvi Nuruddin Sahib would be his First Successor.

Digitized by Khilafat Library Rabwah

(Continued from page 4)

that for success and service we rely on nothing but Allah.

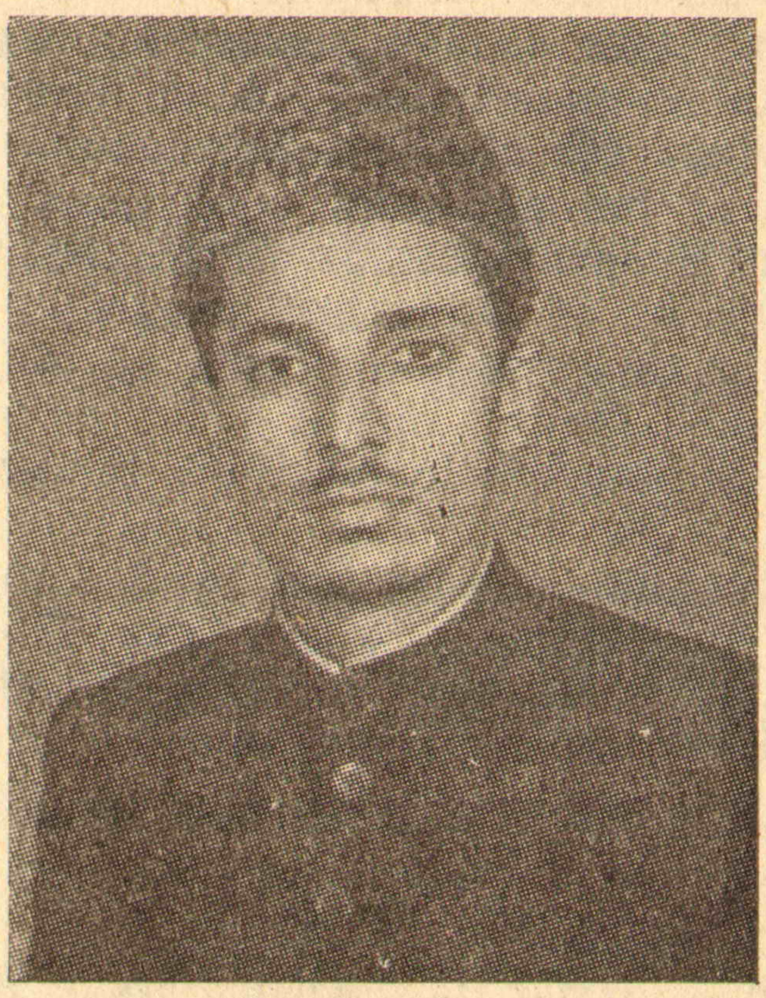
If human help is given, it should be given in sheer gratefulness that Allah has given man the opportunity to serve His cause. And such help should be received with absolute thankfulness to Allah for without His will nothing can be of any use or help. I therefore pray that God grant us all the strength and sustenance to stand with Him against all else and to work for His cause, for His sake and for His pleasure alone and to demolish all idols of wealth, power, public praise and disapproval, numbers and race. May He stand with us and be our solace and succour. May His will and pleasure be done. Amin.

* A supplication that, if a particular undertaking is good and auspicious within Allah's knowledge, He may ordain, facilitate and bless it, otherwise, He may cause it to be abandoned.

Islamic Conception of God

(By Ataul Mujeeb Rashed M.A.)

Digitized by Khilafat Library Rabwah



One of the salient features of Islam is that its teachings are perfect and clear. The followers of Islam never come across any real contradiction, imperfection or ambiguity in its teachings. For instance if we take up the question of Islamic conception of God, we find that Islam has vividly explained it, making its different aspects crystle clear for all the true seekers after truth.

The conception of Divinity is the foundation-stone on which stands the whole edifice of a religion. Due to this topmost importance of the question, Islam has introduced the Divine Body to the human beings in the begining verses of the very first chapter of the Holy Quran. The Holy Book of the Muslims starts as follows.

بسم الله الرحمن الرحيم الحمد لله رب العالمين

الرحمن الرحيم مالك يوم الدين

In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds, the Gracious, the Merciful, Master of the Day of judgement.

This is a brief but comprehensive introduction of the Divine Body in Islam. It shows that the name of God in Islam is Allah—a proper noun which stands for a Being which possesses all virtues and is free from all flaws. He is free from all imperfections and possessor of all perfections. There is no imperfection or deficiency which may be found in Him and no perfection which may not be found in Him. He is a unique embodiment of perfection. It further shows that Allah is one, without any equal or partner with Him. The Holy Quran has used the word 'Al-ahad' for Allah which negates the idea of any subsequent number. So, according to the Islamic conception of God, Allah is the first and the last, without any equal or partner to Him.

We find a very lucid description of Divine conception in the teachings of Islam. The Holy Quran is replete with the verses which deal with this question in detail. According to the Holy Quran, Allah is the most Supreme Being and the centre of the whole universe. He is the central point from which emanates the whole creation. He is a Unique Being. He is self existent and is not dependent for His sustenance or manifestation of His attributes upon any other being while everything in the universe owes its existence to Allah. In this way, He alone is the Creator of all the universe and is the ultimate cause of creation. The Holy Quran points out that Allah, being the creator of all things He is All-Knowing. His Knowledge is perfect and encompasses the minutest detail of all the worlds. According to Islamic conception of

Digitized by Khilafat Library Rabwah

God, Allah is Omnipotent and possesses every power and authority. His powers extend over everything and He can do whatever He wills. Allah is the Originator and controller of all the things. Due to His perfect knowledge and unlimited authority, Allah needs no assistance for the administration. He alone is the provident and great sustainer He provides for all the creatures the means of living and progress. As Allah is the creator of all the worlds, He provides them means of progress without any distinction of colour or creed.

We find a very brief and comprehensive statement about the Islamic conception of God in Sura Ikhlas of the Holy Quran. It says:

قل هوالله احد الله الصمد لم يلد ولم يولد

و لم يكن له كفوا احد

Say, "He is Allah, the One. Allah, the Independent and Besought of all. He begets not, nor is He begotten and there is none like unto Him."

In these verses Allah has directed the Holy Prophet of Islam to proclaim in the world that the truth is that Allah is one without any partner and is unique in all His powers and attributes. He is not dependent upon anything because He is Self-Existent and uncreated. There is no parrallel power that shares His attributes with Him nor is there any other being who possesses a rival position in opposition to Him. These verses of the Holy Quran describe the perfect Unity of God and also hint upon some basic attributes of the Unique Being.

The attributes and excellencies of Allah are innumerable Some of the scholars of Islam have enumerated more than a hundred attributes of Allah. These are mainly the basic attributes and those derived from different verses of the Holy Quran. Out of these countless Divine attributes, the following four are the principal attributes.

The first is Rabb Al-Alamin (رب العالمين) Lord of all the worlds. This means that Allah creates everything gradually and takes it towards its perfection. Secondly, He is Al-Rahman. (الرحمن) the gracious. This means that His blessings are very great ; He provides for His creatures all that is necessary for their development and progress without any effort or struggle on their part. Thirdly, He is Al-Rahim, (الرحيم) the Merciful. This means that when a man puts in his best in order to do good, He bestows upon him the highest reward of his effort and that reward continues indefinitely. Fourthly, He is Malik-i-Yaum al Din (مالك يوم الدين) This means that the ultimate and final judgement concerning everything rests on Him. He is the master of the time of judgement and His verdict is final.

These four are the principal or mother attributes and all other Divine attributes emanate from these.

It should be borne in mind that there is no contradiction in the various attributes of Allah. Every attribute has its own meaning and is independent in itself. The attributes of Allah are eternal. Not even a single attribute can disappear or cease to exist for good.

On occasion, one may discover a resemblance between the Divine attributes and that of a person. For instance, it may be said that Allah exists and a man also exists. If we thoroughly examine the point, it become abundantly clear that this resemblance is only apparent and superficial In the example quoted above, we see that Allah is Self-Existing and Perfect in Himself while a man is not so. He is dependent on so many things for his existence. So this resemblance is not real. The Holy Quran says:

ليس كمثله شيئ

"No one participates with Allah

(Continued on page 15)

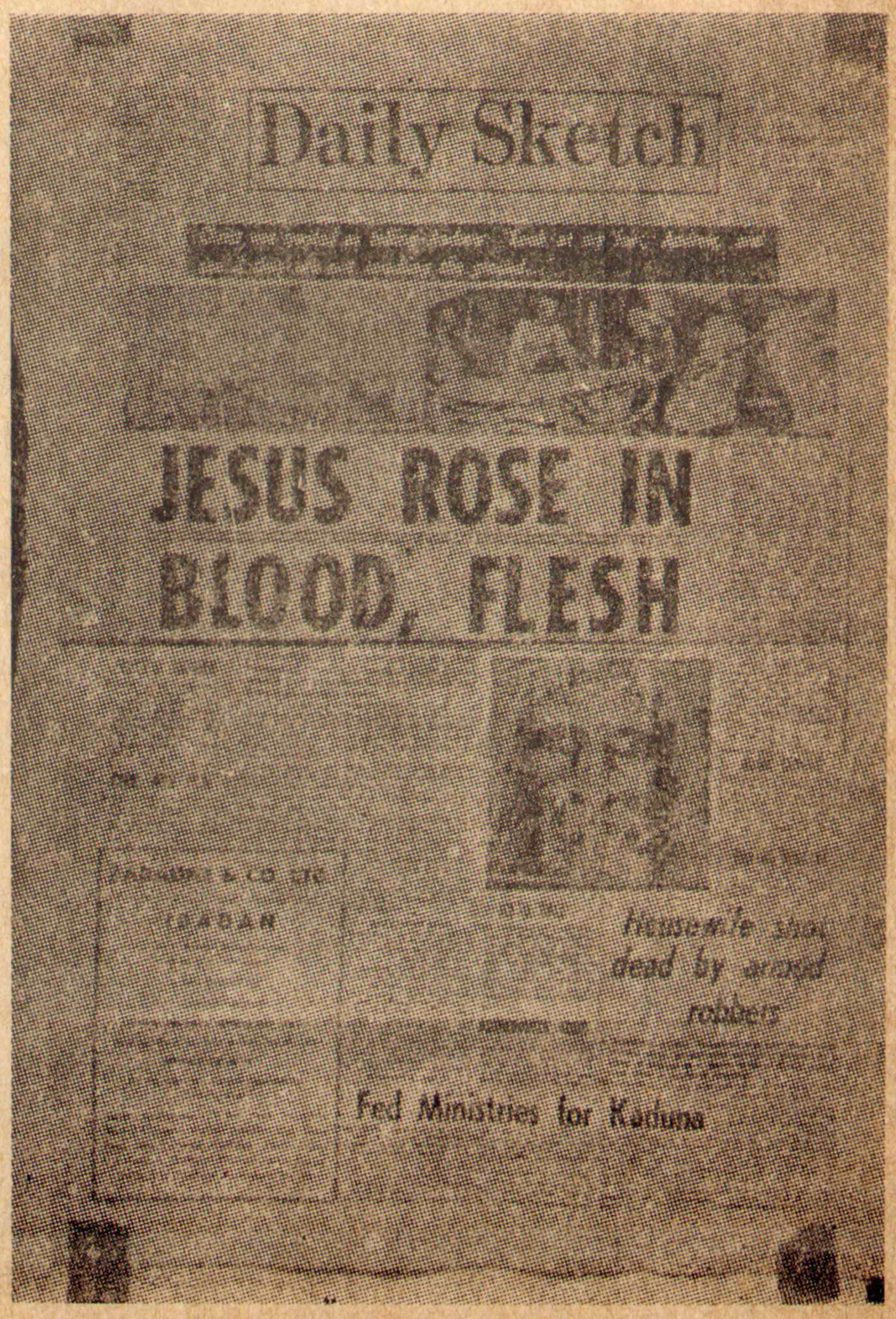
Digitized by Khilafat Library Rabwah

سیدنا حضرت مسیح موعود علیہ السلام نے آج سے
پون صدی قبل یہ اعلان فرمایا تھا کہ حضرت
مسیح علیہ السلام صلیب پر فوت نہیں ہوئے
بلکہ صلیب سے زندہ اترے اور بعد ازاں کشمیر
آکر ۱۲۰ سال کی عمر میں فوت ہوئے ۔

The Promised Messiah, peace be on him, declared more than three quarters of a century ago that Jesus had not ascended to the skies; he had rather died a natural death like every other human being. Of course he was put on the cross but taken down alive and he came out of the sepulchre alive. Later on he left for Kashmir where he lived upto the age of 120 years, There his tomb is still to be found.

زمانہ حال کی جدید تحقیقات نے ثابت کر دیا ہے
کہ واقعی حضرت مسیح علیہ السلام صلیب پر
فوت نہیں ہوئے ۔ نائیجیریا سے چھپنے والے
مسیحی اخبار ڈیلی سکیچ کا یہ عکس اس امر کا
ایک تازہ ثبوت ہے ۔ کفن مسیح کی تاریخی
شہادت کے حوالہ سے مضمون میں ثابت کیا
گیا ہے کہ مسیح صلیب پر نہیں مرے بلکہ
حادثہ صلیب کے بعد اسی جسم کے ساتھ
دوبارہ اٹھ کھڑے ہوئے تھے ۔

No day passes without a new proof that the Scientists and the Theologians present to the world to the effect that Jesus did not die on the Cross. He died a natural death. This is the controversy that strengthens the faith of those who believe that the Cross has been broken by the advent of the Promised Messiah. The Daily Sketch is published from Nigeria. Front page of its two issues is reproduced here.



What they Say

ROLE OF AHMADIYYAT IN SIERRA LEONE

Digitized by Khilafat Library Rabwah

Speech by Hon. Ibrahim taqi Minister of Information and Broadcasting, on the occasion of 21st Annual Conference of the Ahmadiyya Mission Sierra Leone.

Venerable Amir, Distinguished guests, Brothers and Sisters in Islam,

I feel deeply honoured to have been invited to participate in the annual meeting of the Ahmadiyya Movement in Sierra Leone.

My gratification is further heightened, because as the Honourable Mr. Sanusi Mustapha has just stated, I stand here as one of the sons of one of the first adherents of the Ahmadiyya Movement in this country. I remember as a little boy my late father instructed us in what he described as a new creed of Islam. He spoke of a Promised Messiah whom he said was to revive the faith of Islam.

Ladies and Gentlemen, you will forgive me for saying that there are still many who till this day would not accept the concept of a Promised Messiah after the Holy Prophet Mohammad, yet all will agree that the practice of Islam, a very great religion and a potent force for bringing together many people of diverse races, not only over the years, but had become identified with the backwardness of large sections of emergent countries in Africa. Participants may sometimes be odious in our midst in Africa today. It cannot be denied that there had been and still is a large disparity between the progress made by those who adopted the Christian faith with its concomitant of Western education and those who adopted Islam and remained schooled only in the Scriptures of the Holy Quran. Speaking personally therefore, I feel the greatest good the advent of the Ahmadiyya Movement has done this country is that it has revolutionized the concept of the Islamic faith. In fact, even at the expense of evoking criticism. Let me say that the Ahmadiyya Movement created a new style of Islamic life which in the long run may actually be of greater service to the religion. It has shown clearly that the adoption of Islamic faith need not be a bar or hindrance to the acquisition of a formal education in the western pattern. It has pioneered the opening of Schools where instruction in the Islamic faith is only part of a Curriculum which prepares and fits people for worthy roles in the development of their country.

The recent growth of primary and secondary schools under the aegis of Islamic bodies in this country is clear testimony of that spirit of modern pioneership in Islamic matters introduced into this country by the Ahmadiyya Movement.

If the make-shift statistics in this country are anything to go by, then one can safely say that there are more muslims in this country than there are followers of any other accepted faith; but mere numbers are not enough. We can only be proud of our religion if all its members could rightly claim to be in no way inferior in their contribution to the progress of their country. The Ahmadiyya Movement has done a lot. as indeed have all other more recently organized Muslim bodies, in this direction; but the field and scope for improvement is still vast. The modernisation and progress of Islam would only be made meaningful if there is first and foremost unity amongst the various sects of the religion and the adoption of a common purpose of goal. Make no mistake about it, Ladies and Gentlemen, whether

you call yourself Ahmadies or Ishmaelies or followers of the Muslim Brotherhood, we are all adherents of the same religion.

Digitized by Khilafat Library Rabwah

Daily we see efforts in the Christian world to bridge the gap between the various sects of Christianity all aimed towards ensuring a more universal brotherhood of mankind. Would it be asking it too much of all muslims therefore to emulate that worthy example? Some of us look forward to the day when Muslims irrespective of sect could gather together in common worship on such memorable occasion as the feasts of a Greater and Lesser Bairam.

Finally, I say to the many of you gathered here that to you is entrusted first and foremost the task of the spiritual emancipation of our nation. In troubled times such as we witnessed recently that task becomes an onerous one indeed. You can, however, Venerable Amir and Fellow Missionaries, rest assured that in the discharge of that task you can count always on the support of those of us whom it pleases Almighty God to put in the vanguard leadership of this country. To all of you, as we come to the close of this Conference, I wish you a very safe return and God's blessings till we meet again. Thank you and good-bye.

Speech delivered by
Hon. Dr. M. S. Fornah, Minister of finance, Sierraleone, on the occasion of the 21st Anuual Conference of theAhmadiyya Mission—Bo, Sierraleone on 13th February, 1970.

Your grace the Amir, Hon. Paramount Chief, Provincial Secretary, Distinguished Guests, Ladies and Gentlemen :

Assalamu Alaikum

It is an honour for me and indeed for the Government of which I am a Member to have been asked to chair the 21st Annual Conference of the Ahmadiyya Movement in Sierra Leone.

You all know that what is being done here today is only a small part of a world-wide occasion which will be celebrated by hundreds of thousands of people all over the world. We in Sierra Leone are happy and proud to be part and parcel of this great Movement. It is often said that great things have little beginnings and indeed the ancient dictum "Little drops of water, little grains of sand, make the mighty ocean and the beauteous land", is clearly confismed by what Mr. Maulvi M. S Shahid has told us about the origins, indeed almost humble beginnings of the Ahmadiyya Movement. From the tiny little village in far-away India and a lonely little man way back in 1894 there has sprung the Ahmadiyya Movement, spread over five continents and the islands of the five oceans.

Sierra Leone has an ancient tradition of religious devotion. Islam has been a cultural feature in our society for centuries past. Christianity, more recent but no less vigorous, has made its contribution to our culture. It is interesting however to note that the convergence of the two in the same areas has not produced the violent reactions as noted in other parts of the world in the past. Every Sierra Leonean is proud of this heritage, of religious tolerance. It is the basis of tolerance not only in our day to day lives but also in the more emotive and passionate field of politics. It is a heritage every Sierra Leonean must strive to preserve.

The Ahmadiyya Movement is 49 years today in Sierra Leone. In ordinary parlance one can say it has come of age. 49 years is a short time in the history of any Religious Movement, but even in this short period the Ahmadiyya Movement, thanks to the zeal, enthusiasm and devotion of its people, have made tremendous advances in spreading the

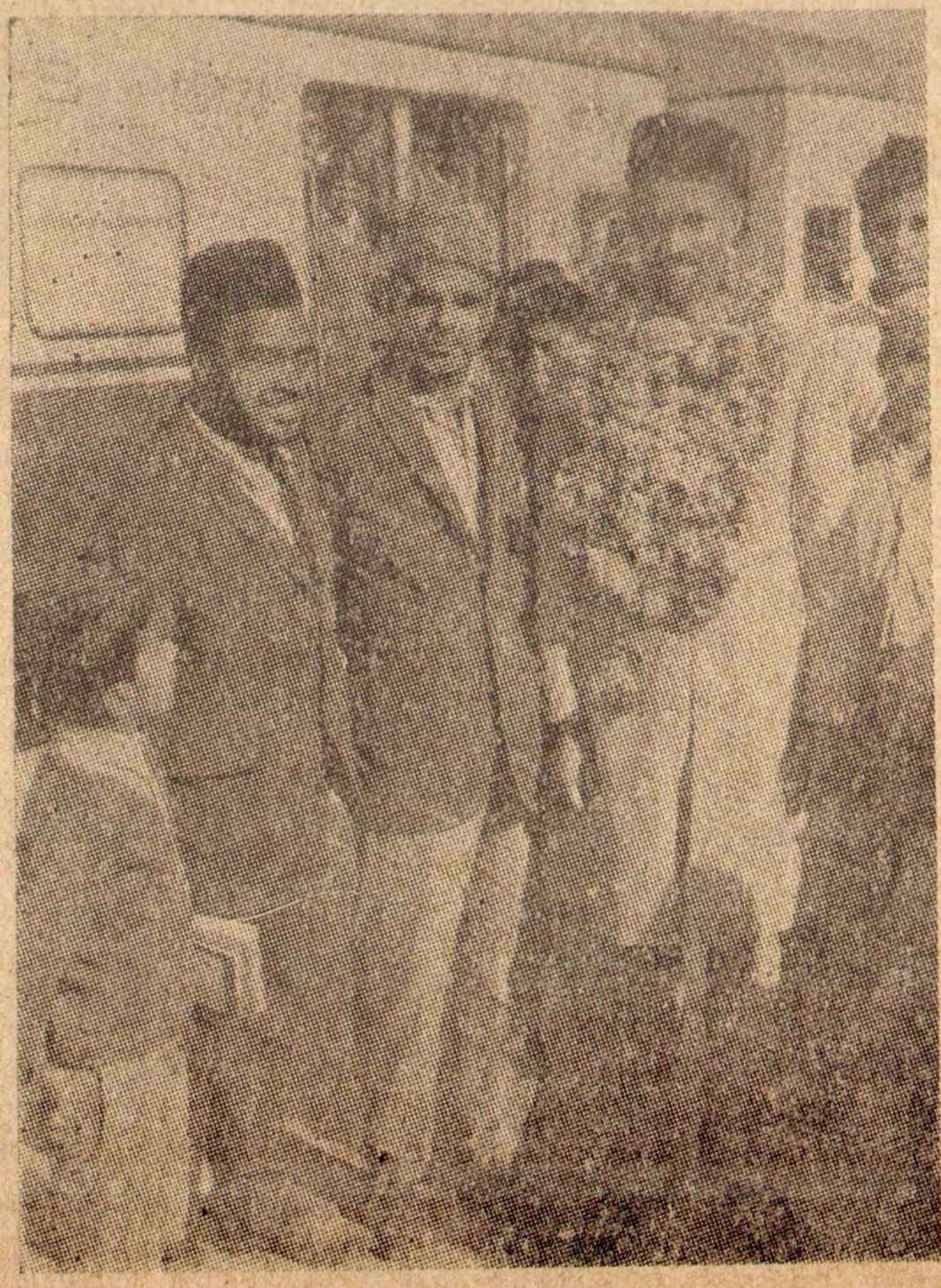
Mr. Rafiq Ahmad Saqib.
He is now the Principal of the Ahmadiyya Secondary School, Kano. (Nigeria)

Digitized by Khilafat Library Rabwah

مکرم رفیق احمد صاحب ثاقب حال ہی میں نائیجیریا تشریف لے گئے ہیں۔ آپ نے پہلے احمدیہ سیکنڈری سکول کانو کا بطور پرنسپل چارج لے لیا ہے۔

Mr. Hamza Zubair Okunnu.
One of the most sincere and silent worker of the Ahmadiyya Jamaat Nigeria (& Ghana) who passed away recently in Ghana. May God bless his soul.

مکرم حمزہ زبیر اکنو صاحب جو کہ نائیجیریا اور غانا جماعت کے نہایت مخلص کارکن تھے حال ہی میں وفات پا گئے ہیں۔ اللہ تعالیٰ انہیں غریق رحمت کرے۔ آمین



مبلغ اسلام مکرم مولوی مقبول احمد صاحب قریشی کا ربوہ کے ریلوے سٹیشن پر استقبال کیا جا رہا ہے۔ آپ حال ہی میں فریضہ تبلیغ سرانجام دینے کے بعد واپس پاکستان تشریف لائے ہیں۔

Maulvi Maqbool Ahmad Qureshi, a Missionary of Islam, is being received back in Pakistan after his successful tenure in the United States.

teachings of Islam and bringing the rewards of education to thousands of our countrymen. To some extent it has brought a healthy redress in the overwhelming Christian bias of our educational tradition. There was a time when the simple dictum "No Church, no School". held sway all over the country. In fact, the tardiness with which education was accepted in many parts of the Northern part of the country was not a reluctance on the part of Muslim parents to send their children to school but a refusal to be baptised in the Church. This tradition is now dying. Missions whether Christian or Muslim are less dogmatic and less sectional in the acceptance of children of other faiths.
This is a healthy development which we all welcome.

To what extent the presence of the Ahmadiyya Mission in Sierra Leone has contributed to this change of atmosphere is difficult to determine, but no-one can deny that it introduced some element of healthy competition in the country's missionary efforts.

Let me in concluding, pay homage to the founder of the Ahmadiyya Movement, a lonely man in a lonely village, in far-away India, Hazrat Ahmad, Holy Founder of this great Movement. Let me pay homage to the early missionaries of the Ahmadiyya Mission in Sierra Leone who foregoing the emotional and material comfort of being at home, sailed the oceans of the world to bring the meesage of God to their brothers and sisters in Islam in Sierra Leone. Let me pay homage to those of us in Sierra Leone who readily appreciated the significance of the new arrival and gave Him home and house and bid Him stay. And, lastly, let me record my appreciation to those of you who are able to attend this Conference today, to the Leaders, Elders and people of the township of Bo which in its very composition reflects the diversity of the peoples of this country, but in its tradition of love and harmony mirrors the tolerance of Islam and Christianity.

May the Ahmadiyya Mission in Sierra Leone wax from strength to strength, basking in the strength and will of God. If there is a need for an earthly assurance, and I am sure there is no need, let me say that this Government, of which I am a member, would spare no effort to see that the Ahmadiyya Mission plays its full role in our society.

May Allah bless us all!

Digitized by Khilafat Library Rabwah

(Continued from page 12)

in His person and attributes." Again the Holy Quran says.

فلا تضربوا لله الامثال

Do not liken Him to anyone of His Creatures. In the words of the Promised Messiah, peace be on him:

"Being like to us in some of His actions, He is yet an immaculate Being. Such is the true conception of God".

INTERESTED

IN

Comparative Religions ?

Read :

THE REVIEW OF RELIGIONS

Address

THE REVIEW OF RELIGIONS

P. O. Rabwah, W. Pak.

English Section :
Printed by Malik Basharat Ahmad, at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for the Tahrik-i-Jadid Anjumane Ahmadiyya, Pakistan.

The Long Awaited

ONE VOLUME
English Translation
AND
Commentary
OF THE
HOLY QURAN
NOW AVAILABLE

Digitized by Khilafat Library Rabwah

A compact volume of nearly 1500 pages containing Arabic Text with English Translation, comprehensive **SHORT NOTES** and an **EXHAUSTIVE INDEX.**

A concise presentation of Islamic Teachings and refutation of Christian objections against it.

COMMENTARY,
Bible paper $\frac{20 \times 26}{8}$ oil cloth bound **Rs. 30/-** *per copy*
Introduction „ „ **Rs. 7/-** „
Both Rs. 35/- „

Karnaphuli paper „ **oil cloth bound** **Rs. 16/-** „
Introduction „ „ **Rs. 5/-** „
Both Rs. 20/- „

For Students :
COMMENTARY, karnaphuli paper **Rs. 12/-** „
Introduction „ **Rs. 3/-** „
Both Rs. 15/- „

Available from :
THE ORIENTAL & RELIGIOUS PUBLISHING CORPORATION LTD.
RABWAH, WEST PAKISTAN.